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After Ten Years

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

A NOTABLE CHRISTIAN EVENT IN JAPAN

When we take a review of the results of Christian work in Japan, writes Albert A. Leininger, Tokyo, Japan, there are discouragements in abundance, discouragements because of the lack of rapid progress in building up strong and independent congregations, because of slowness of heart to believe, because of the lack of vision of what may become if there is the faith of accomplishment. But there are encouragements, too, and these should spur us on to greater exploits under God. One of the greatest encouragements in the work of Christ's cause in Japan came recently when we were told that a new translation of the Greek New Testament had been made into Japanese. This is the first published translation by a Japanese and, as Colonel Lindbergh has received the homage of the world not merely because he crossed the Atlantic for the first time with heavier than air craft but because he did it alone, so will Naoji Nagai receive the approbation of his own people more and more increasingly and of Christendom at large.

PROTEST AGAINST FLOATING MEMBERSHIP

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century whose membership is still in Ohio, Maine or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little "home church" from which they come needs what money they can afford to give. Often we have wondered if "the little church at home" really gets much from the members who have lived away from it, and who have neglected their Christian obligation for many years. If that little church "at home" gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs, but whoever is to blame, it is a shameful state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust that it will be the occasion of a letter in which this paragraph will be enclosed.

—Watchman-Examiner.

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CONSIDER ABOLITION OF DEATH PENALTY

Recently in Germany a laborer, Jakubowski, was accused of the murder of his four-year-old son and despite numerous appeals and some very doubtful testimony was legally executed by decapitation. Now it is fairly certain that the man was innocent. The legal murder has raised an enormous commotion and the demand has become insistent that the death penalty be abolished. At the next Reichstag a bill to that effect will be introduced. For eighteen years Oscar Slater languished in a Scottish prison. He had been convicted of murder and robbery, and the death penalty had been commuted to life imprisonment because strong doubt and uncertainty persisted in Engand as to his guilt. The Sacco-Vanzetti executions last year in this country recalled the case to the British. Re-examination followed and the Scottish Court of Appeals set him free. Parliament is expected to make a compensation in money to him—for eighteen lost years of life spent in prison!

PLEA FOR CHRISTIAN TEACHING IN SCHOOLS

Eighty-three German neurologists and insanity specialists have united in an urgent plea that the young people of the public schools of Germany be not deprived of Christian teaching. "In the present lamentable struggle of political parties over the schools, attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We . . . earnestly warn against allowing the belief in Christ, even in the least degree, to lapse in the hearts of our youth, since it is this that is the real anchor in the storms in our times. The Christian religion is now, and will remain, the philosophy, the ethic, the socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as their sons, and who have taught us to recognize the nature and ends of Christianity in its infinite wisdom, truth, freedom and strength."

FIVE-DAY WEEK PROGRAM INCREASING

One of the largest firms engaged in the clothing industry in the United States, after long and very business-like discussions with the United Garment Workers Union, decided that from May 1 onward the work week is to consist of forty hours, eight hours being worked on five days of the week, with an increase in rates to compensate for the reduction of hours. The American Federation of Labor estimates that 100,000 American workers were enjoying the five-day week in 1926 and that a considerable addition to this number was made in 1927. The President of the Federation says: "It is surprising how quickly the reform is being extended into the building trades, automobile manufacturing, metal trades and others."

EDUCATIONAL PROGRAMS FOR UNEMPLOYED

Because it is likely that unemployment of considerable consequence will require attention for years, the Department of Research and Education of the Federal Council of Churches has recommended to relief agencies engaged in assisting the unemployed that they work out educational programs and offer these during periods of unemployment. Such programs would give opportunity for workers to increase their efficiency and to broaden their outlook. An undertaking of this sort would be of considerable value to industry.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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After Ten Years

RECENTLY we sat in the office of an increasingly influential leader in the Middle West in behalf of more wholesome international relationships. It was a privilege we have long anticipated, having followed most appreciatively the excellent work she has been doing in opening the public mind to a saner view of national affairs as related to other countries. We knew that she had gone through the fire, so to speak, having had to brave caustic criticism, intolerant opposition and even threatened ostracism. She had even faced the public authorities, but, refusing to be browbeaten, had quietly and serenely persevered in the course which she knew to be right and which she demonstrated to her critics to be so.

We found a womanly woman of charm and culture, soft-voiced, albeit aflame with a passion for good will and righteousness among the nations; a woman who hates war and the spirit of war and who has given herself unreservedly to promoting the ways of peace. In her quietness there is the quietness of deep purpose, unfaltering courage and of reserve strength, which comes only from conscientious conviction that cannot be shaken. What was the background of so forthright a position and of such unfailing devotion? One could not but wonder. She is an active member of one of the larger denominations of the country, in which her husband is a national secretary of one of its departments of work.

We were not long to remain in doubt, for she herself took the initiative in telling us the story of their "conversion" to the uncompromising peace position. During the participation of the United States in the Great War, she and her husband were living at or near one of the great army training camps. To this camp, as to others, were brought a number of conscientious objectors, prominent among them being young Friends. These young men steadfastly refused to bear arms and to participate in the work of the military regime. As a result they were persistently persecuted and humiliated in ways but too truly characteristic of the autocratic spirit of militarism. Mr. and Mrs. ———— observed this cruel persecution with mingled emotions. They were first shocked that such inhuman treatment could be meted out in a country committed to the ideals of freedom. Then they marvelled at the depth and devotion of principle which enabled the young men to remain steadfast, enduring the shame and the suffering. Finally, the noble example thus set before them compelled them to examine their own position, to dig down more deeply into the whole question of war and its relation to the Christian life, the result being that they too, came to take the position so bravely maintained by the young Quakers. Incidentally, it is worth recording that Mr. ———— made a protest to the military authorities against such brutality, a protest which was apparently not without effect. At any rate a more moderate policy was noted in that camp thereafter.

As our friend talked, still thrilling at the memory of those Quaker lads so loyal to principle, our own thoughts went back to those stirring, heart-searching days. It seemed so impossible, so impracticable, so purposeless, the radical position which the few Quaker C. O. boys were taking. They suffered not only persecution from the military, but too often censure from those at home who should at least have shown understanding and sympathy. It did indeed seem at times as if they were standing for a forlorn hope, a lost cause. They were standing in the way of civilization and democracy, burying themselves in the barracks of fanaticism and oblivion, while the militant forces of armed righteousness marched over them and on.

Yet, ten years later, we were now listening to a liberated soul, an inspired voice of today, who told us that the peace movement that is now sweeping over the country is rooted largely in the testimony given by the Quaker boys and other conscientious objectors during the war. Did they suffer the privation and humiliation in vain? Though buried, as it were, the seed of the eternal principle of peace and good will among men sprang up and grew, and no man may now estimate the harvest. This word of encouragement and reassurance we would pass on to our C. Os. of a decade ago, wherever they may be. Theirs was indeed the victory that endures.

But our prophetess of peace did not limit to the past her interest in Friends. Turning suddenly from the days of 1918 to those of 1928 she evinced an intelligent concern for what Friends are doing today. It was as if, sensing something of inertia in the Quaker atmosphere, she would fairly adjure us to be faithful to our trust. "It was you people," she declared, her eyes reflecting the intensity of her feelings, "who led the rest of us out to see the truth as it is. *Friends must not fail us now.* That would be a terrible tragedy to the cause."

Our heart burned within us under the intensity of her concern. Have we lost something of that crusading spirit in which we dared great things during and shortly following the war? Are we peace-time as well as war-time volunteers? There is occasion at times for some misgivings. Then we remember our summer peace caravanners, more power to them! Who can listen to one of these, our Twentieth Century crusaders, as he relates the story of a vacation spent in a pilgrimage of good will, without catching something of his enthusiasm and without thanking God and taking courage? They are few, comparatively, but so were our young C. O. Friends during the war. We

believe they represent a growing spirit of conviction and purpose among American Friends. As our C. Os. pioneered the way ten years ago, so are our caravanners blazing new paths of peace today through the wilderness woods of ignorance and prejudice and force. Taking them as an earnest of Friends at their best, may we assure our friend that we shall not fail the cause, in this, the day of our visitation.

Fellowship with the Divine

A Message from the Rockies by the Wanderer

UP here, high above the din and tumult of the world, up in the shadow of these towering mountain peaks, up amid the solitudes and quietude of God's wonderful handiwork, our thoughts have been permitted to wander to far-off scenes and faces.

It is as though when standing upon these monuments of God's own building we get a clearer vision mentally and spiritually (as well as physically,) of the far beyond.

With this clarified vision we see through the spiritual atmosphere into homes and meetings up and down this vast continent. With memory's flood-gates widely open we reenact scenes and enjoy fellowships of yesterday as though they were now in actual progress.

Gazing far out over the plains, stretched thousands of feet below us, with nothing to distract either the vision or the hearing, it is so easy to let imagination do its perfect work. Out here the beauteous sunlight, under the blue arch of the sky, with God's smiles in almost countless varieties of blossoms, the whirr of the insects' wings, the singing of the birds, the murmur of the brook as it tumbles over the boulders hundreds of feet down, the gentle sighing of the zephyrs through the pines that waft the fragrant health-giving aroma to our olfactory nerves, how easy it is to "practise the presence of God." Everything speaks to us of God. The presence of God is felt.

We feel as did the Psalmist, we cannot escape his presence. In that sense of fellowship with the Divine there comes also the sense of fellowships in the Divine and we become aware that distance and time are no more. By means of sensing the Divine presence we become oblivious to distance, (whether counted by time or space) for in him there is a very real oneness which forbids separation. Truly our fellowship is with the Father, and with his Son, Jesus Christ.

This, then, it is which renders us conscious that spiritual experiences may never be defined in terms of material things. "That which is of the spirit is spirit, and that which is of the flesh is flesh." It is not easy to define how those whose bodies are far apart can yet truly and consciously enjoy the privilege of "sitting together in heavenly places in Christ Jesus the Lord." Scientific terms fail to explain this phenomenon because it is spiritually discerned, but the child of faith, with quiet assurance, proves it to his own soul's joy and satisfaction. To "practise the presence," of God is to cultivate soul fellowship in spiritual experiences and baptisms, wherein, not only does God become more real, but fellowships with kindred spirits are more definite and true.

> "There is a scene where spirits blend,
> When friend holds fellowship with friend;
> Though sundered far, by faith they meet
> Around one common mercy-seat.
>
> "There, there on eagle wings we soar,
> And sense and sin molest no more,
> And Heaven comes down our souls to greet,
> And glory crowns the mercy-seat."

It is this consciousness of the Divine presence making the fellowships of kindred spirits so real and true that involuntarily leads one into prayer for the other. Surely it is this that enables us at times to sense the fact, "Someone is praying for me." The antennae of our spiritual radio are swinging out over God's great universe and catch the message for which the soul is attuned. So to the many kindred spirits over this vast continent with whom we have fellowshiped we have been sending forth messages of loving good wishes and earnest entreaties for your spiritual welfare.

Conscious of the near presence of God, how joyous to send out to our dear friends far and near those messages of kindly thought. Some are "toiling and moiling," in the great cities, pressed by the thronging crowds, some are in "old meetings," where bygone days overwhelm and mayhap overburden. Some are attempting "new fields," of service. Some are sitting down disconsolately as they recount the has-beens. Some are rising up with courage and determination as they visualize the possibilities. Some are thinking of the glory of past achievements, others are glorying in what may yet be accomplished. Some hands, heads and hearts are growing weak in service; some are engaged in mental and spiritual gymnastics preparatory to entering for service. To each and all, out of these great, grand, glorious, old mountains comes a real, living, inspiring message.

Sitting together in the heavenly places in these great mountains not alone has the presence of God been real, but simultaneously there has come to us some of the things which that presence stands for.

Certain great facts have burned themselves into our very soul. First, *the unchangableness of God.* Systems come and go; methods vary; religion, as such, is a constant experiment; but God, our God, is ever the same. There is comfort and strength in the thought. These great mountains have led us into the fuller realization of *rest.* "We that are strong ought to bear the infirmities of the weak, and not to please ourselves," for even Christ pleased not himself. Through Him, "Jesus Christ, the same yesterday, and today, and forever," the unchangable one, we enter into the "Rest of God," for his voice of living entreaty ever calls, "Come unto me and rest."

Also, we have been led into a deeper *peace with God,* into that quietude and confidence whereby, begotten through experience our "Souls shall fear no ill." A morning or two ago we awoke to a new experience. The clouds were upon us; all familiar landscapes were obliterated;

we could not see our nearest neighbor's house. There was no Colorado sunshine; no Colorado blue sky; no Colorado rarified atmosphere; it was all rolling, billowy, damp cloud. We thought of the disciples up the mountain, in the cloud, and their utterance afterward. "Lord it was good for us to be here." Our lesson was learned, we pass it on. With sunshine gone, with blue sky obliterated, with damp clouds all around, confidence was unshaken. The mountains were still holding us up, overhead the sun was still shining, the blue sky of the heavens still arched above us and in our hearts was a fuller meaning to the words, "In quietness and confidence shall be your strength."

Out there in the toiling, moiling cities, in the small meetings, in the discouraging situations in the stress, the storm, the cloud, we are sending to you this message of hope, of comfort, of strength. Our spiritual radio-sending station is transmitting the message of God as it has come to us. Up here God has lovingly spoken to us and "Woe is unto us if we preach not the Gospel."

We cannot come to our many friends individually but we trust this written message may cheer and inspire some, and that others practising the presence of God may link up with us until in the thousands of homes the joy of God's salvation in a newer, fuller, and more living way shall be known.

ALFRED YOUNG.

Gold Hill, Colorado.

"Wet" Aid and Comfort

BY ELBERT RUSSELL

ONE reads and hears more politics per capita in North Carolina than in any other state in which I have been favored to live before. This statement will be more intelligible when it is recalled that I lived a long time in Indiana.

Most of the discussions deal with the tangibles and externals involved in the present political campaign; such as candidates, platforms, records, legal and constitutional powers, statistics, speeches of acceptance, and policies. And between these, by and large, it is hard for a confirmed mugwump to find enough differences to convince him that the nation is in imminent peril, whichever party or candidate wins the national election.

The most important issues in the campaign, however, are not expressed by these tangibles. It is the moral and spiritual phases that are really important, and in the present campaign it is the psychological effect of the triumph of either candidate that is, as I see it, the most momentous issue.

This coming election is to my mind the turning point in the struggle for prohibition. This is not so evident, if one content himself with weighing the platforms or promises of the leaders. Dry Democrats find satisfactory reassurances in Governor Smith's words and wet Republicans think that Secretary Hoover has left the door of hope ajar for them. There is little to choose between the party platforms. We are reminded that the President has, in any case, no constitutional power to modify the Volstead Act or to repeal the Eighteenth Amendment. With the Republican West and the Democratic South safely dry, there is no danger that Congress will change the law or constitution; and both Presidential candidates have promised to enforce thoroughly the present law until it is changed by Congress.

This statement of the situation ignores the really vital thing, which is the psychological effect of the election of one or the other candidates. With the growth of the influence of the press and the advent of the radio, we tend more and more in our democracy to crowd psychology, mob impulses, and mass action. The important thing is how people and politicians would interpret the election of Smith or Hoover and what effect it would have on official attitudes and policies.

We had a good example of this in the effect of Harding's election on our attitude toward Europe and especially toward the League of Nations. During the campaign Harding was non-committal on these subjects. This was explained as a necessary partisan attitude in view of President Wilson's vigorous advocacy of the League Covenant; but we were assured by eminent Republican advocates of the League that a vote for Harding was not a vote against the League. We all remember what happened. President Harding's unprecedented majority for "normalcy" was at once accepted as a decisive expression of popular hostility to the League and no Republican leader since then has dared suggest any international action, which could be suspected of looking toward League membership for the United States. The majority for Harding had all the psychological and political effect of a popular referendum on the subject.

There is every reason to believe, as far as I can sense the situation, that Smith's election would have a similar effect in giving aid and comfort to the movement against prohibition. It is not the constitutional prerogatives of the President that are important. The President is the leader of his party and as such he has already outlined the policy of modification and repeal to which he will lend the tremendous prestige of the Presidential office. His recommendations to Congress are in pursuance of a constitutional prerogative. He appoints the enforcement officers, federal attorneys and judges. If he favors his political friends and supporters in such appointments, especially those reared in the Tammany tradition, it will be hard for them, however sincere the President himself may be in his promise to enforce the law, not to be easy on the "practicing wets," to whose influence they will largely attribute the party victory. The President appoints judges of the Supreme Court, in case of vacancies. If Congress should on his recommendation pass a law defining or allowing states to define as non-intoxicating, beverages containing sufficient alcohol to afford the "kick" desired by the modificationists, the Supreme Court would have to pass on the constitutionality of it. In such a case the character of the new judges might decide the issue.

The election of Smith, in view of his record and dec-

larations, would certainly be the signal for a wet crusade to drown the dry sentiment of the country and intimidate congressmen into efforts at modification and repeal. The element that always goes with the crowd would hurry for the supposed band-wagon and the outcome of the election would be hailed as a decisive referendum against the enforcement and continuance of prohibition.

This would delay seriously the acceptance of prohibition as the settled policy of the country and add immeasurably to the tasks of the dry forces. No modification of the present laws or of constitutional prohibition, that has been suggested, can settle the question. The proposed substitutes have all been tried in this country or elsewhere, with as great or greater dissatisfaction and difficulties than those we are experiencing now. There can be no settlement of the question as long as alcoholic beverages, strong enough to produce the desired effect, are sold and consumed. The use of alcoholic beverages has always produced social and moral evils. The appetite it creates has always been lawless, resisting any attempts to limit or abolish the use of alcoholic drinks. The only solution of the problem is to enforce prohibition until a generation grows up without the appetite, which is not natural but acquired. This is not an easy solution, but it is the only one and it is not impossible.

Lake Junaluska, N. C.

Wilmington Yearly Meeting

The Thirty-Seventh Annual Session

Under the guidance of the Holy Spirit, Wilmington Yearly Meeting convened for its thirty-seventh annual session August 14, 1928, in the auditorium on the Wilmington College campus. On the previous day the ministers and elders and overseers met to consider the State of Society and other important matters pertaining to the Ministry and Oversight of the Yearly Meeting. Jefferson W. Ford and J. Edward Ransome gave short helpful messages in this meeting as well as in the other sessions. Amos Cook, of Harveysburg, led the meeting in prayer standing before the younger people as a reminder of the staunch leaders of the past generation. Wilmington Yearly Meeting would not have been complete without his presence and service. Monday afternoon was given over to a joint discussion of the relation of Young Friends and the Overseers, the Ministers, Belief, and Church Work. Each topic was discussed by a young person followed by an older Friend. This program proved very stimulating and helpful in drawing forth the views of both young and older Friends.

Wimington Yearly Meeting is unique in the fact of its geographical compactness. With the exception of Friendsville, Tenn., Quarterly Meeting, few of its local meetings are more than twenty miles from Wilmington. This makes it possible for a very large portion of the membership to drive in each morning and have a full house at all day sessions. However, this often prevents many from attending the night sessions and prevents the fellowship which comes from living together upon the campus. The attendance this year was very good throughout the entire week. Friendsville Quarterly Meeting was represented by four families—two having planned their vacations to coincide with the time of Yearly Meeting. Visiting Friends from near and far brought cheer and encouragement from their fields of labor and of travel. In this company were B. Willis Beede, Ruthanna M. Simms, David M. Edwards, H. Clark and Nelle C. Bedford, Murray S. Kenworthy, and Nelle B. Shroyer of Richmond, Indiana; Jefferson W. Ford, on furlough from Africa, Rachel Rutter of London, England, Marie Cassell of Iowa, and Nathan Carey of California. Sewell and Helen Hawkins Harris and young son from England were present as visiting Friends although they seemed a part of the Yearly Meeting since Helen Harris was formerly a member of Wilmington Yearly Meeting and Sewell Harris is well known to many young Friends of America.

A splendid spirit of unity, harmony and fellowship prevailed throughout the sessions. The serious business of the church was often broken by refreshing bits of humor. On one occasion the meeting became quite divided in its expressions of opinion over some matter of business. The clerk was becoming more and more perplexed over the matter when a visiting Friend suggested to him that the meeting apparently had no "sense." Throughout all the sessions no factions arose to darken the horizon, and all seemed anxious to further the Kingdom of God in every way possible.

All the standing committees of the Yearly Meeting gave reports denoting progress, and several provided speakers and programs in keeping with their work. Tuesday morning and other spare moments through the week were spent in reading the many epistles from other Yearly Meetings in full. The afternoon session was devoted to Religious Education. Marie Cassell, Field Secretary of the Five Years Meeting Board on Religious Education, gave the address.

Perhaps the most interesting feature of the Religious Education Committee's report was the Junior Yearly Meeting. Wilmington Yearly Meeting is doing some pioneer work in this direction. Two years ago, it granted permission to this committee to organize a junior Yearly Meeting. Last year this was done with very gratifying results. This year the plans were further developed and the work expanded. The average attendance of the children for the week was 108. Those above nine years of age assembled to themselves and appointed their clerks and committees and conducted their own business. Ethel Wall, Elsie McCoy and Corona Cook assisted this group. Devotional periods and short talks were features of their programs. Mexico, Cuba, and Africa were discussed. A peace session was held with one of the Japanese good will dolls present. The kindergarten and primary groups were in charge of Bessie Bogan, Harriet Morton, Eva McCoy and Lucile Morrow. Picture cut-outs and basket weaving occupied much of their time. After one hour of Junior Yearly Meeting the older girls made baskets, the boys made tables in the manual training shop, and those playing musical instruments formed an orchestra. One afternoon the Junior Yearly Meeting marched in a body to the platform facing the senior Yearly Meeting and sang songs for the devotional period. A Friend sitting near the writer commented, "There is the future Friends Church." Much credit is due to the members of the Religious Education Committee and to Jefferson Ford, Marie Cassell, Rachel Rutter and others who gave of their time in guiding the Junior Yearly Meeting and giving talks to the boys and girls.

Tuesday evening was occupied with the report of the Public Morals Committee, a contest, and an address upon the cigarette problem. In the contest, three young people delivered original orations upon the tobacco question, the winner being Hester Conover, of Wilmington. These young people showed much study and research in their addresses.

Wednesday morning was devoted to reports on State of Society, the Executive Committee and the Executive Secretary. While a slight loss in membership was reported many of the meetings gave evidence of new life. The financial condition of the Yearly Meeting was reported to be slightly better than in previous years. Many expressions of appreciation were made for the faithful and efficient work of Clyde O. Watson, Executive Secretary. He is to be

retained another year in this office. Memorials and personal testimonies were given for Reuben Peelle and Jesse Hawkins who passed to their reward during the past year.

The afternoon was used by the Peace and Service Committees. They secured as their speaker Ray Newton, of Philadelphia, who gave a splendid survey of the international situation and the possibilities of world peace today. The evening session was devoted to a peace contest between four young Friends. Margaret McCoy of Wilmington was pronounced winner.

Willis Beede and Jefferson Ford brought inspiring messages upon the work of missions. Attention was called to the future union of the two boards according to the action of the recent Five Years Meeting. Jefferson Ford told of the ever increasing standards required of African missionaries and of the closed stations resulting from lack of funds to procure such missionaries. Willis Beede gave a direct challenge when he urged parents to give their young people to be missionaries instead of trying to keep them at home for their personal enjoyment. At the night session, Willis Beede gave an illustrated lecture upon Jamaica.

All who were present on Friday enjoyed the splendid address of Clark Bedford on Evangelism. He urged all to use Jesus' method of personal evangelism—the method of winning people one by one through personal contact. The night session was the scene of a full house when Myers Y. Cooper, Republican nominee for governor of Ohio, gave a splendid address upon the Duties and Responsibilities of Citizenship. He was scheduled to give the address on Saturday afternoon for the Wilmington College program, but had a conflicting engagement which prevented this. David M. Edwards was secured in his place for the college program and gave a masterly address upon the Value and Place of Christian Education in Modern Life. The report of the trustees of the College showed a very successful year. Deep regret was expressed over the death of President Henry G. Williams who was rendering very valuable service to the College.

The devotional half hours through the week were in charge of local Friends. Lenna R. Watson gave a picture of the power of love as the supreme gift of God. C. Clayton Terrell defined religion as life and referred to the mysteries of being born again, of growing life, and of death. Harry L. Leasure discussed the value of conferences—conferences both with friends and with God. Lindley J. Cook spoke of two pictures of the church of Jesus Christ: the gloomy picture of failure and inefficiency as painted by the world, and the picture of success and accomplishment as seen by the student of church history. Elmer Pemberton urged upon all the realization of spiritual emancipation which comes through service in the work of the Kingdom. The services on Sunday were times of rich blessing to large numbers of Friends who drove in from all the local meetings. David Edwards and Murray Kenworthy gave three messages in which they set forth the religion of Jesus in terms of service, justice, love, loyalty, and fellowship with God. Murray Kenworthy gave a timely address to the young people Saturday night upon the proper uses of the moral and spiritual inheritances they are receiving from the past.

L. J. C.

FOR CHRISTIAN UNITY IN MEXICO

Through Our Representatives We Have Brief Report of Significant Convention

The National Convention of the Sunday Schools and Christian Organizations of the Evangelical Churches in Mexico which was held from July 3rd to 8th in the new Christian Church at Aguascalientes will not go down in history as of great importance for its large attendance, but rather will it be remembered for important actions that were taken.

One hundred and forty-three people registered but many more attended the various sessions, especially the evening meetings. These delegates came from sixteen of the twenty-seven states of Mexico, as well as from the federal district, and represented thirteen religious bodies. The morning and afternoon sessions took the form of conference, study, and business rather than inspirational addresses, the inspiration coming in the large evening gatherings. The general subjects treated were the Sunday School, Evangelism, Young People's Work, Cooperation, the Work of the Women's Societies, and Social Work.

Perhaps the most outstanding note during the entire convention was that of union and fraternity. The president, the Rev. Epigmenio Velasco, pastor of the Methodist church in Puebla, said, "We are here my beloved brethren, to give public testimony to the entire nation, that far from being divided, as some have claimed or have desired, the evangelicals of the republic form one body in which dwells one spirit, the spirit of Christ."

But more than words was expressed upon this subject. For the past several years the Christian Endeavor societies and the Leagues of the Methodist Episcopal Church, north and south, have been working on a plan of federation. It was really a stirring moment when three young men from the League groups came to the meeting of the Christian Endeavor Union and announced that they had accepted without modification the proposal of the Christian Endeavorers for federation.

The other great move toward union of evangelical forces in Mexico was the fact that the convention, which up until the present time had been an organization of the Sunday Schools and organizations of the church, was brought under an organization which is known as the National Council. This Council came into existence in October, 1927. It has nothing to do with the doctrines or organizations of the churches which belong to it; its purpose is to represent the evangelical church of Mexico before the government and to lead out in such social reforms as call for the entire strength of the evangelical church. The Council is made up of representatives from the participating denominations, each denomination having two representatives.

The responsibility of the church in regard to the social problems was mentioned not only in the session devoted to that subject but also in some of the inspirational addresses of the evening sessions.

In answer to the address of welcome, Jesus G. Perez, pastor of the Congregational Church in Guadalajara, said: "Those of us who are gathered here have no political views of any kind. Privately we have our own ideas, and we are interested in the movements that are agitating our nation. And we are interested, above all, in the social movement because on the course which this movement takes will depend many phenomena of the national life. But we do not represent any political party; our bugle call does not invite to war, but to peace; our banner does not symbolize blood, but harmony and fraternity. We are citizens of this country which we love so much, and we desire its enlargement in every sense; but also we wish to be citizens of the republic established by Jesus, of that republic which knows no frontiers, where color does not count, where there is no distinction between rich and poor, where there is neither great nor small, where there are neither nobles nor plebeians, but where all are one in Christ."

The evangelical church realizes the terrible evil of drink that prevails in Mexico as well as the responsibility of the church in creating a conscience against the evil. This subject was dealt with in the regular session of the convention, but a mass meeting was held in the municipal theater on Saturday night, at which time a very interesting program was presented. The municipal band played several numbers, and the governor of the State of Aguascalientes honored the gathering with his presence, as did also the judge of the criminal court.

Love is taking the situation in hand, balancing the error and bringing, how often, great and unforeseen compensations to play upon the injured life. The error of adjustment happens fundamentally in vindication of that measure of freedom the creature must have in order to become a child of God, but the penalty of the freedom is also being met by the divine love working in and through humanity.

—A. D. BELDEN.

At Home Again in Africa

BY ALTA H. HOYT

We were very happy to get back home, and Kaimosi looked as natural as if we had just left yesterday. We were not long in getting fixed up in the first Kaimosi dwelling, so that our house could be repaired. There was a lot of plastering to be done as well as other repairs; and we are only just moved into our own home and are slowly getting it in order. It has all been so interesting getting a flower garden to going as well as a vegetable garden, and getting an orchard in shape again. We have been starting pot plants, putting in hedges, etc. Kaimosi never seemed more beautiful than it does now, during the heavy rains, when there are so many different shades of green. We love it. The early mornings here are glorious, and there is not the temptation even to lie in bed, as one feels so fresh with the rest of the night and all atingle to be up and about the work. Then, too, unless one gets in his private devotions before the people are stirring, there is difficulty in getting it in at all until night when one is too tired.

NATIVES EAGER FOR KNOWLEDGE

We are more impressed than we have been in former years, that with the great mass of natives who are just pushing on to gain knowledge both in spiritual things as well as a general knowledge, we, as missionaries, will never have the opportunity again to go out and do the pioneer work of personally visiting a great many native villages. We can only touch the leaders and teach in the advanced schools, speak to monthly meetings, perhaps, and lead classes of enquirers. But, after all, this is a great work to train the natives to do the evangelizing among their own people; for they can do it far better than we in every way, especially so if they have had the foundational truths and felt the grip of the Gospel in their own lives. I sometimes wonder if there is not a little selfishness even in the ambitions of missionaries to do the work from the ground up, or at least to try to be able to say: "My own work that will show what I can do or the sort of workers my training will turn out."

Another conviction that has come to me more strongly this time as we have mingled with the native leaders, is that we need to stress even more than we have the idea of spreading the principles of Christian living by witnessing for Christ by one's life. We try to teach them that one must give a good honest day's work in return for the pay one gets even though the employer is not there to see. Too, there are other avenues of working for God besides preaching which are just as honorable and result in the ingathering of souls.

It was really a rare experience for me to attend the Quarterly Meeting last Saturday at Mbale in the Maragoli district. Fred had to go on to Kisumu; so he took me to Mbale and then he and Martha went on. It was about 9:30 A. M., and there was already a big crowd gathered, with many still coming from all directions. The men were carrying chairs and the women little stools or bunches of banana leaves or other kinds of shrubs to sit on as the meetings are out under the trees. By 10:00 A. M., there was a great circle of humanity with a table and chairs on a little mound in the center for the leaders. It was asked by the one in charge if I had a message, and I told him to go on with the service and have others speak. Later I might take about fifteen minutes after the others were finished. I was especially struck with the quietness of the crowd, even before the people were called to order. I feel sure, that so many white people together, especially out of doors would have been making more of a hum. I asked the leader if they ever tried to know how many were there, and he said, "No, we cannot count them." Of course the Reeses were accustomed to the big crowds but we were not. Here in Tiriki, we think 400 a fair crowd for monthly meetings. There were a few thousand there at the least figure. All on the left side of the circle from where I sat were women and children; the right side was occupied by the men. The sun was hot, but they were partly shaded by the trees. Their black skins were shining, but their eyes were eager as they all joined heartily in singing, "On Christ the Solid Rock I stand."

Those who had special concerns to speak at that meeting had already sent in word to the clerks, and they were asked to sit around the table. There were two; the first a woman rather elderly who was from our Kaimosi school district. She has never been to school and cannot read. For five years, now, she has been a Christian. She quoted about four verses in Luke 2 asking those who read to watch in the books to see if she said it correctly. Then she exhorted about ten minutes on sincerity of worship, using as a background the time when the shepherds and the wise men came and worshiped the Christ Child. She seemed to feel a concern that there were those who were going through the form of kneeling in prayer whose hearts were not in the worship. Then a strong man spoke. In the beginning he said he was bringing a message that Mrs. Hoyt had brought to Vihiga Monthly Meeting two weeks before, and he felt it would be helpful to the whole group. It was on the parable of the sower who sowed good seed in his field; and while he slept, the enemy came and sowed tares. I was certainly pleased by the way in which he had gotten hold of it. He could give the people the burden of the message far better than I could have done.

The discussions and business at this Quarterly Meeting were carried on in a very orderly manner; and, although some of the subjects were rather delicate with the offenders present, I felt great wisdom was used in every case. For instance, a letter had been sent around to the different meetings warning them not to accept a certain preacher to preach in the meetings as his conduct was not such as to allow him to consistently preach to others. He was there, and the meetings wanted to know why he was not allowed to preach. The reason given was that he had been running a shop for four other church members, their money being tied up in the goods for sale. On checking up they found he, himself, had been spending the profits until more than Shs. 600 were missing. Until this was made right, the elders thought he should not preach.

DISTRIBUTION OF FORCES

Now as to our work. At the Mission Meeting, before the Conovers left in May, Fred and I were assigned to oversight of the Kaimosi and Marigoli districts; and the Bonds, the three north districts and the farm schools, and Miss Parker and Miss Haviland are to help both here and there. Fred has the industrial work here at Kaimosi and teaches the manual training boys each day, and I have three periods of teaching in the boys school. We are tied here during the week, but we give our Saturdays to doing the work in the other districts and attending the monthly meetings and looking after the general needs as best we can. There are three monthly meetings in our two districts and three B schools, taking in those who finish the A schools. Miss Haviland has the oversight of these B schools. All these schools are taught by native teachers. The teachers were at Kaimosi two weeks in May, and we had ten days of review work for them. They they were given a Mission examination which, if they pass, entitles them to a little increase in wages in teaching. We also helped them to get ready for the Government examination which comes next month.

In the midst of so much work, I am praying for the wisdom that I may not forget or neglect my duties as a wife, a mother, and a home maker, nor neglect my duties to myself. I am trying hard to play with Martha as well as have school with her, to be a help and a real pal to my husband. I thoroughly enjoy the half hour at the piano, and some good reading which I try to get each day.

The moral life is a progress toward the ideal, but the progress depends in part on objective conditions which are beyond the control of human wills.—GEORGE GALLOWAY.

How to Tithe and Why

BY A LAYMAN

"When should I commence tithing my income?"

Now—today. Count what income you have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day, week to week, or month to month and draw from this fund as you have calls for aid in behalf of Christian work.

"Do you recommend this as the best method?"

Yes, for most people; especially farmers, men and women on salaries, wage workers and all persons who are not accustomed to keeping accounts. Professional men, tradesmen and business men who keep a record of their income and expenses prefer, as a rule, to open a "Tenth" or "Tithing Account," crediting this account with one-tenth of their entire net income and charging it with all sums paid out for Christian work.

"What constitutes my net income?"

If you are a farmer, it is all the money you receive from the products of your farm and the cash value of all your family consumes. From this gross amount it is right to deduct before tithing, all money paid for hired help, seed, feed, taxes, insurance, etc.; also the cash outlay for repairs on buildings, farm implements, etc.

If you are a physician your net income is your entire income less your professional expenses such as office rent, medicines, cost of keeping a horse or a machine, etc.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister, it is the total amount you receive less traveling and other expenses connected with your parish and ministerial duties.

If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal expenses.

If you are a mechanic, or employe and wage-worker, in any capacity, whether by the day, month or year, your net income is your total income less legitimate business expenses connected with your work, such as car fare, etc.

"Suppose I am in debt. Should I not pay my debts before tithing my income?"

No. As well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides, the universal experience of the very large number who have commenced tithing while in debt has been that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than they had previously succeeded in doing.

"Should I tithe my capital?"

No. Whether your capital is in money, or property, or brains, or hands, or in all these, it is that from which you produce income. Pay proportionately from your income only.

"Is the tenth all I should give?"

"I have never known, nor heard of, anyone who did not give more than the tenth after practicing tithing for a year or two. Have you? Tithers call all beyond the tenth "Free Will Offerings." But talk of giving more than the tenth by or to those who do not believe in and practice tithing, is like trying to solve problems in mathematics by people who have not learned and do not believe in the multiplication table. The multiplication table occupies about the same relation to mathematics that tithing does to stewardship.

"Suppose I am able to support my family only by close economy; should I pay one-tenth?"

Yes. And if for no other reason than because the remaining nine-tenths will go further.

"Strange logic that. Can it really be true?"

I believe it to be absolutely true, and the reasons are based on the personal testimony of thousands, who have tested it. Will you not try it and prove its truthfulness? Now, I admit that if you should do it for this purpose only, you would, or at least ought to be, disappointed. But I take it for granted that you are a Christian, that you do want to honor God with your substance, that you do trust his promises, and that you want to do your duty. With these motives you will not be disappointed. But do not make the mistake of judging a lifetime by the experience of a few weeks or months.

"To what objects should I devote the tenth of my income?"

The most comprehensive and, to me, satisfactory answer is that it can be properly applied to every cause which has for its object the upbuilding and advancement of Christ's Kingdom, commencing with the free, strong and hearty support of your own church and pastor.

"What does the advancement of Christ's Kingdom include?"

In my opinion it includes anything you give without expectation or hope of repayment, or even partial pecuniary reward, for the purpose of making people purer, better and happier through faith in Christ and faith in you as an unselfish follower of Christ. It includes gifts to hospitals, Red Cross, Y. M. C. A., and all kindred organizations.

"Suppose that for the present I am not quite decided to adopt tithing my income, but that I resolve to be more liberal. Will not that answer?"

Liberal in what? Paying only a portion of your debt? You owe the tithe. Liberality does not commence until that has been paid.

"Suppose a boy or girl is given say fifty cents a week as an allowance and is willing to give one-half of it or one-tenth of it to good objects as you advise; what advice would you give?"

One-tenth by all means. It is folly to train a child in habits that are not expected nor intended to be permanent.

"Why is tithing an antidote to selfishness?"

Because when you tithe your income as it is received, you put God first. When you refuse to tithe, or, in other words, when you refuse to devote in advance a definite proportion of your income to God's service and work, you put self first. There is no middle ground.

A. A. HYDE.

Wichita, Kansas.

MAKING FOR PEACE

Drop, drop, drop,
And the stone is worn away;
The continual stroke of effort
Brings the dawn of a better day.

With hopes and fears, men struggle,
Who long that wars may cease;
But vision clears with assurance,
In the promise of world peace.

Asserting itself in adventure
Their faith finds progress sure,
As, hand in hand, men with patience
Promote goodwill as a cure.

Goodwill, that grows in the using,
Removes every vestige of fear;
And nations find lovingkindness
Makes for permanent peace, year by year.

Drop, drop, drop,
Till the bucket of peace overflow
And men understand one another,
Though the process, at times, may seem slow.

Richmond, Indiana. JOHN R. WEBB.

ADVANCEMENT OF THE NEGRO

For the first time, a Negro physician has been appointed to the staff of the Cleveland City Hospital, as announced by the National Association for the Advancement of Colored People. His name is Dr. John H. McMorris.

While this is the first appointment of a Negro physician in the City Hospital, Lakeside Hospital, a private institution, a section of the University Hospitals has four Negro physicians on its staff. These four men work with the white nurses, students, internes and social workers. One of them has been on the staff for eight years.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

TIME AND PLACE STILL UNDECIDED

In response to numerous inquiries, the Committee in charge of the 1929 All-American Friends Conference wishes to announce that they are not yet ready to make announcement of the time and place of holding the meeting. Invitations have been received from three different centers, but as yet no decision has been made.

The Committee feels that as so many of the Friends conferences have been held in Indiana, it would be well to try to hold this conference west of the Mississippi. Suggestions concerning a good location will be gladly received by Friends on the Committee.

A supporting Committee, which now numbers about four hundred, has been formed. They are representative Friends throughout the United States. A program committee has also been appointed.

AN OPPORTUNITY WE MUST CONTINUE TO ACCEPT

When one is in the middle of the Atlantic, traveling back home from Europe after a visit to many of the Quaker international centers maintained by the American Friends Service Committee and the English and Irish Friends Service Council, one's mind becomes sufficiently detached from the ordinary thoughts of every day life that the vision of the international service of the Society of Friends can be seen more clearly.

I spent but twenty-six days in Europe, but everywhere I went I saw not only the possibilities of building the peaceful way of life, but also evidence that our efforts are bearing fruit. Whether it was on the steamer, in the train, or at some waiting place where a chance acquaintance was made, I found people who were willing to believe that the life of the world could be carried on without many of the horrors, of which we have made use in the past, which we are still using. Furthermore, I found people who had some faith in that better way of life. And these people, in a majority of cases, knew of the Quaker testimony and the Quaker practice during the war and since. We have made and are making contacts which are bearing fruit. Quite naturally, the majority of Europeans say, just as many Americans feel, that another large war is inevitable. Many are convinced of this, but with most, it is simply the easy thing to say.

Everywhere we go, many doors are open to us. Wherever our representatives are, a circle of acquaintances has been built up, and my observation is that these acquaintances are people of "weight" in their national circles, both officially and unofficially. They recognize the tremendous strength that is given to their hands and souls by the cooperation with like-minded people from other countries, and we should recognize the power which comes to us in return as we take our stand at home. It is not a question of contacts with a few dozen people in a country of many millions. We get in touch with crucial people, leaders in thought and action, whose work is of importance, whose writings are read, whose word is significant. We can interpret the best of other countries to them and through them, and they can interpret the best of their countries to us and through us. I am strongly impressed by the extent to which that is being done with the expenditure of a comparatively small sum of money.

In order to make these contacts, we must have representatives living in national centers. We must have our Quaker "centers" to which people can come, and it is remarkable how many people of all kinds do come to these centers for information, advice and cooperation. The phases of practical expression which are common to most of our centers are student club work and cooperation with peace and international organizations. In many countries, students tend to be reactionary internationally, but they are bound to be leaders of thought in the coming generation. Therefore, of the many phases of work which we might select, this would stand out as extremely important.

Furthermore, there are in these countries organizations which are working in their way toward the same end we are seeking to reach. They need to cooperate with similar organizations in their own country, and in an international way with similar organizations in other countries. Frequently we are means to this cooperation. This is a most important service. Every country should know of the constructive movements toward a better world in other countries. It is a simple matter to spread international suspicion. Our work spreads international good will and friendship.

In this latter respect, the Geneva Center has an unusual opportunity and is doing a most unique work, because of its location in the midst of many international organizations. The life of that center reaches out into the very heart of several of these due to the fact that members of the group connected with the center are responsible officers in bureaus and committees which are clearing houses of world thought and action. One is executive secretary of the International Bureau of Education, one is a member of secretari of the Intellectual Cooperation section the League of Nations, two are members the staff of the International Labor Offic Others might be mentioned who are a pa of the international population of Geneva Again, the Geneva Center is largely re sponsible for the bringing together of thes organizations for the purpose of unofficia cooperation, as well as active in the ver important work of "rapprochement" b which the Genevese and the less per manent residents understand each othe

Our Quaker testimony must carry u beyond our own small circles. It is worl wide in scope. It is needed. In man cases, it is demanded. Here is an oppor tunity we must continue to accept.

WM. EVES, 3RD.

On board the "De Grasse"
Eighth Month 25, 1928.

A HEROIC DEED BY A GREAT GENERAL

Tsinan is the capital of Shantung, a Chinese city located about 200 miles from the coast. It is a strategic railway center Tsinan was captured in April by the Nationalist Army General, Chiang Kai Shek The Chinese army had no sooner entered the city, however, than the Japanese government, ignoring the protests from Pekin and other places, dispatched 2000 troops to Tsinan, presumably to protect the Japanese nationals in that city. In order to understand the situation one must remember that Tsinan is a Chinese City in Chinese territory, and that there is no international settlement or foreign concession within its limits.

A conflict between the Chinese soldiers and the 2000 Japanese troops was inevitable and it took place on May 3rd, 1928. The heroic act referred to above is reported by the National Committee of the Y. M. C. A. of China as follows:

"As soon as the trouble broke out between the Chinese and Japanese soldiers, Chinese military officers in the city did their utmost to stop it. General Chiang Kai Shek ordered his armies to withdraw from the city, leaving but a small garrison behind them. There were at the time nearly 40,000 Chinese troops in Tsinan as against 2,000 Japanese. The order to withdraw was generally obeyed by the armies. Otherwise, the 2,000 Japanese soldiers then in the city would have been wiped out. Therefore, after the first day of the clash, the Chinese gave way on every hand so as not to extend the trouble."

In his own city, in his own country, with 40,000 troops under his command, and with the direct opposition of only 2,000 Japanese troops, General Chiang Kai Shek withdrew from the city in order to avoid trouble. We may say that it was expedient for him to withdraw, but what other military commander in the world would have taken such a course? Here we have a great General doing a heroic deed.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE NEW SEGREGATION

Editor THE AMERICAN FRIEND:

Some things are with us long before we are aware of their existence, and often, with the discovery of their presence, comes the necessity for giving them immediate attention. We find we have a problem to solve. It is my purpose to call attention to the existence of just such a problem; one that is not yet a major problem, perhaps, but one that may well become a problem demanding the best thought of the Society of Friends for its solution in these coming days. I refer to the segregation of the younger members of the Society of Friends from the elders; the existence of the Young Friends Movement, and the effect of this segregation upon the Society itself.

No one can criticize the ideals associated with the desire of young Friends to create for themselves an organization that shall minister unto their own special needs. One cannot criticize them in their meeting together for worship, and in their considering the problems of life as they exist today. But, while the objective is above criticism, it is far otherwise with the actual results, and with the tendency of the movement to become almost self-sufficient.

Let us treat briefly of four phases of this matter: the meeting for worship, the social problems of today, international problems, and finally, economic problems. We shall consider what effect the consideration of these problems have upon the Society, when they are considered by young Friends' and elders' meeting, not in unison, but separately.

Because Young Friends felt that the Meeting did not speak to their condition they created for themselves the Young Friends Meeting. The Big Meeting (as I shall call the meeting of the elders, and elderly-minded young Friends) is dominated in these days by Friends who long since should have yielded their positions to younger and more vigorous men and women. With the decline of one's powers by the passing of years, and the approach of death, one is apt to speak more of a future world than is necessary, and one is inclined to think well of this world, when all is not well. It is the natural effect of age upon Man, that he should seek rest and comfort in his last days. But it is not natural for men and women young in years, and courageous in outlook, that they should accept the world as it is today. Because of this, our leading reformers of all ages have been young men, or, in exceptional cases, old men with young minds. In any event the young mind has always been there. Until Age and Youth are better represented on the Ministry than they are now, Youth will find no interest in our present Big Meeting.

In the young Friends Meeting one finds high idealism without the stabilizing effect of experience. In the Big Meeting one finds smug reactionary thought without the stimulation of young, aggressive minds. Both meetings are losers in this lack of representation. Young Friends, in their early twenties, demand a right to speak, pointing to the fact that George Fox, in his twenty-third year, was meeting with his first successes.

Social problems of today are many. They include the consideration of the prohibition question, unemployment, better housing conditions, the right of the individual to limit the family, and the right to consider many such problems.

Young Friends are enthusiastic and energetic. They look out upon a world that is almost rotten to the core. Older Friends are burdened with responsibilities, and look with suspicion upon many of the new reforms, and with horror upon the increasing demand for an enlightened public on the matter of birth control, and sex hygiene. Both young Friends and old Friends lose much in not considering these problems together.

In a consideration of International problems, young people point the accusing finger at Age and ask why the World War was fought. And Young Friends are immensely interested in Peace work, and realize the necessity for a world at peace. Yet many of our older Friends are not only cynical, but distinctly anti-pacifist and pro-military in outlook.

Here again, in a consideration of these problems, there is much to learn. Young Friends might well become more practical in their programs, and the older Friends might be renewed with courage and hope by the enthusiasms of Youth.

In the Economic world is seen one of the most dangerous of all clashes, and one that will undoubtedly lead to a serious difference in outlook between the younger and older members of the Society unless they can meet together to consider this common problem.

Young Friends are leaning more and more to the Socialist standpoint. In England, Friends are in sympathy with the Independent Labor Party, which is distinctly Socialist. In America, the older generation is American, and by American, I mean, it believes in the right of the individual to build his own business and to compete in the market with other businesses, victory coming to him who is either the most skillful, or, as in many cases, the most resourceful, with finances, and who can wear his competitor down. Doubtless there is some good in this emergence of the fittest, but in the defeat of the losing competitor what shall be done with the hundreds, and often thousands, of men and women who are cut adrift on the labor market?

Young Friends point out that this economic warfare is what engenders international war; that it is distinctly anti-Christian. They point out that cooperation, centralized control, and enlightened policies of distribution are essential. They feel that this is necessary for the nation as a unit, first, but they believe that all nations must eventually participate in centralized, controlled production and distribution of goods.

Yet, because young Friends consider these problems by themselves, and because older Friends consider their own problems, little headway is made. Therein lies the seed of future trouble. Young Friends, denied the right to consider these problems with the elders (or, the existing order) will turn more and more to the existing *sympathetic* order, which is Socialism. Only by cooperation can a moderate course be pursued.

What is the message of this article? Just this, that the elders by not recognizing the right of young Friends to representation on the Ministers' gallery, to participation in committees, have driven, and are today driving, young Friends into an organization of their own. Young Friends cannot grow into such an organization without sacrificing much. Old Friends cannot allow them to, unless they also are to suffer.

Young Friends because of their youth and inexperience, because of their lack of contact with older people, are busy solving problems that have been solved many years ago; they are indulging in "half-baked" philosophies of life, and dabbling (in theory, if not in practice) with companionate marriage and free love. Young Friends are too full of theory, too full of wild notions, too apt to think they hold in the hollow of their hands the solution to the problems of this world.

We have in effect then, or shall soon have, a Society within a Society. Before that comes into being, it is my sincere desire that young Friends, and I mean really young Friends, will be listened unto; and that they, too, will listen unto the wisdom of the elders. A vigorous Society can only grow by the cooperation of young and old.

A committee of Friends might well be appointed, with young and old Friends *equally represented thereon,* to consider this matter.

JOHN O'H. HARTE.

Philadelphia, Pa.

Christ never looks greater than when you put a man by his side; he never suffers by attempted comparison; all faiths pale in his diviner light.—W. L. WATKINSON.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

CHRIST AT THE ROUND TABLE

By E. Stanley Jones
The Abingdon Press. $1.50

We cannot help but be glad that the author of "The Christ of the Indian Road" has followed his first book by a second that in every way fulfills the promise of the first. Those who have read the first book need no introduction to the depth and breadth of the searching Christian philosophy of the author; those who have not, have a real treat in store for themselves when they take up either book by E. Stanley Jones. For many years he has been a missionary in India—some of those years, he tells us, before he came to his truest and deepest trust and understanding of the sufficiency of a Christlike character for all the needs of humanity. His understanding of Indian character, national life, and the spiritual needs arising out of both is as complete and sympathetic as understanding can be only when one says, "My people, and my country."

The Round Table is any congregation, preferably small, of men earnestly seeking light on spiritual matters, and met for the purpose of sharing Christian experiences in the hope that themselves and others may be profited therefrom. It originated in Dr. Jones' asking a group of educated men, Hindus, missionaries, and laymen to meet and simply give their religious experiences or desires as the case might be. Such occasions are not used to further any one religion, but more as a laboratory whereby men may know if any have "arrived"—to use the Hindu term—and if so, by what means. Christ, or any being that gives the purpose and satisfaction to men's lives that he does, is infinitely too precious to hide away in any one creed or among any one people. The success of the idea in that men are revealed as eagerly seeking God is shown in the earnest expressions of soul-hunger and almost envy of the Christians who can say, "I know God through Christ."

India makes a proper setting for a Round Table. For uncounted generations she has been under the dominance of other nations and tribes who very seldom have had her welfare, physical or spiritual, at heart. It is true the Mohammedans converted thousands by the simple expedient of giving them their choice, Allah or death, and that India today has a large Moslem population; but such a conversion does not come from any inward conviction and must fail to satisfy any honest question that existed before the supposed change. The fact that open question means death does not kill the question; it lies, very rarely dormant, in men's minds growing, developing along new lines, and sometimes acquiring a pessimistic if not cynical character that reaches out like the tentacles of an octopus until it holds a whole nation in its deadly grip.

The Moslems, however, are not India's chief enemy; her most powerful foe is India herself. As a result of the invasions from North, East, and West, with which India has been stricken from time immemorial, with the segregation and dominance of certain professions over others, there has grown up a system of caste unequalled by any other nation in the whole world. Over it all sways the priesthood of a multitude of gods exacting homage, spiritual and financial, from Brahman and untouchable alike. The perpetuation of only the form of religion, which eventually must be recognized as such, has a greater chance of ending in atheism than anything else; and India today, in spite of her priests and temples, has a largely agnostic population among her educated men. It is small wonder that India broods, suffering patiently, since that has been her only role within historic times, and scarcely recognizes the proffer of Christianity for what it is worth! The author quotes from Fannie Heaslip Lea in description of India:

"She set a rose to blossom in her hair,
The day Faith died—
'Now glad,' she said, 'and free, at last I go;
And life is wide!'
But through long nights she stared into the dark
And knew she lied."

But India, the nation, is only passing through what every individual must. There are four stages in religious belief: faith, criticism, experience, and a final living creed. We are born to faith. Every child has implicit faith in his heavenly Father as he has faith in his earthly parents; and that faith endures until some untoward event starts criticism of an extremely destructive nature. Criticism can be a powerful Juggernaut, riding roughshod over humanity and crushing everything small and meek and unassertive under its mighty wheels. No ground lies idle of life for long; and in such a devastated ground quickly appear what the Hindu calls the five major sins of life: low desire, anger, avarice, craving for things, and self-assertion. Only experience can teach any individual the hollowness of such an existence. It is then that "Christ steals into the hidden crannies of the soul with the healing sense of certainty," so that all Christians, no matter what their race or creed, are the most united people in the world—united in the deepest essential of life, Christian experience.

No true interpretation of Christ can be made except through service, and one can truly serve humanity only through self-sacrifice. The business man must sacrifice his own desires for the good of his firm; the farmer must sacrifice ease to his crops; the parent, his own comfort for the betterment of his children; and the Christian must put Christ first in all his dealings with humanity if he is to aid in the bringing of his kingdom on earth. The missionaries of India met to discuss the purposes of their work; and superfluous phrasing aside, they came to this simple aim, the production of Christlike character through faith in and fellowship with Jesus Christ, the living Savior, and through corporate sharing of life in a divine society. And the missions must criticise themselves, develop what is serving this aim of self-sacrificing service, and reject what is passive or possibly distinctly harmful if they are to have a real hearing in the East today and in the future.

Not only can the individual sit at a Round Table and share his Christian experiences with his neighbor for their mutual benefit. Nations can—and eventually must—take this step if anything like peace and harmony is to reign on earth. Every nation in the world today has an imperial policy of three main phases: political, financial, and racial. Although the sun never sets on the Union Jack, it does not always shine on a contented, prosperous people. The United States may have a very large percentage of the world's supply of gold within its boundries, but what it has gained in wealth it may have lost in good will. The whole western hemisphere has set up for itself a minor god to whom it does daily homage in the name of Nordic superiority. And what of self-sacrificing service for the greater part of the world's population? The self-centered man is seldom a power for good in his community, and the imperialistic nation loses many opportunities to promote good will and the belief of weaker nations that it really desires to do so.

Humanity must turn to self-giving, a greater power than all the combined armies of the world. All things good in the world come through sacrifice; there is no nobler sentiment. The extent of the elevation of an animal can be infallibly measured by the degree to which sacrificial love for others controls that being. God gave Christ to the world, and Christ gave until humanity has never ceased to marvel. If a series of Round Table discussions can help to bring about an understanding between missionary and Indian that the one has to give what the other seeks, they are one vital step in this Christian program of giving. Through stress of individual opinions national policies are changed. Is it too much to hope that E. Stanley Jones' simple idea of sharing Christian experiences may lead to international peace, harmony, and good will?

Louise Stinetorf.

THE ROAD TO PLENTY

By WILLIAM T. FOSTER
AND WADDILL CATCHINGS
Houghton Mifflin Co.

"The Road to Plenty"—the title is allurng! How can we find it for the thousands who so desperately need a way out? This s the question the "Little Gray Man," who as experienced the tragic consequences of nemployment, asks of his fellow passengers n the Pullman smoker. He asks it so efectively that a sceptical Boston Lawyer, a earned Professor of economics, a Farmer, nd a Congressman are drawn into the disussion, while a "Semi-Silk Salesman" heers on the combatants from the side ines. It proves to be, however, the practical nd successful "Business Man" whose knowledge of the actual facts has led him to do he most constructive thinking; and he makes is points one by one, overcoming the scepicism of the Lawyer and the Professor's ense of superior knowledge, not only by the originality and apparent soundness of his arguments, but by his good-nature and tact. They finally agree that his plan is worth trying and let it go at that. The "Little Gray Man," however, cannot so easily forget his own bitter experiences and the present suffering of others whom he knows. At last, stirred by his sincerity and passionate longing to help his friends, the Business Man wins the cooperation of the others and they make plans to try out what the Professor calls "the Business Man's Theory of Progress."

It is impossible in a short review to give an adequate idea of the argument, but the following are some of the points brought out in the discussion.

"Joe Burns, who needs shoes for his children, is eager to make woolen cloth. His brother Andrew, who needs clothes for his children, is eager to make shoes. And neither is allowed to work. Meantime, our friend the Farmer here, who wants not only cloth and shoes, but nearly everything else that we make in New England, cannot buy what *he* wants because he has produced too much of what *we* want. What is the sense of that?"

"Why must the whole world fear *over*-production, when millions are suffering from *under*consumption?"

"The country is fully equipped to produce more goods;—the people want more and ought to have more;—they cannot have more unless they produce more.—They cannot produce more unless they can sell more."

"We have produced and turned over to consumers on installment sales at least three billion dollars' worth, in excess of what they have paid for. The very fact that we cannot get rid of what we make, even in these prosperous years, without persuading the people to mortgage their incomes further and further into the future, seems to show that the flow of money to people who want to buy goods does not keep pace with the flow of the goods."

"The income which they receive from producers of goods does not enable them to buy the increased output; for no successful producer pays out, in putting goods on the market, as much money as he receives from consumers for the goods."

"Progress can only come when there is the right flow of money to consumers. The flow is not right unless in some way the shortage due to corporate and individual savings is made up, and unless there is, in addition, a sufficient flow of *new* money to bring about the distribution of a constantly increasing output. In the past, the right flow of money actually has come at times, but never for many months running."

"The construction of capital facilities and public works sometimes does enable consumers to obtain the needed balance of money."

"The men who determine how much money is paid out in new construction are by no means the same men as those who determine the flow of goods into consumers' markets. And neither group knows just how much the other group is doing. Neither group, therefore, has any means of *even knowing* what it should do to help the general situation."

"Why shouldn't the Government display storm signals for business men just as freely as it does for mariners?"

"Under our policy, the Government interferes less with business than in the past. First, the Government provides more accurate and more comprehensive information than at present, and distributes it more promptly and more widely. Second, the Government administers its own expenditures with reference to the needs of business, slackening its competition with private concerns for men and materials when competition is keenest, and adding to the income of buyers when buying is falling off."

"'As I understand it,' said the Lawyer, 'you propose, by collective leadership, to enable the people to receive just enough income to enable them to keep on saving, and yet to buy the output of goods which are retained for use at home, and the full equivalent, in imports, of all the goods which are exported'."

'Substantially that.'

A. C. E.

The man of science has faith in the reliability of the faculties by which he frames his hypotheses and draws his conclusions. He has faith that if he can but set out from adequate premises and draw logical inferences, these will be verified by the facts of nature. And he has also faith that the uniformities he has established will hold good in the future as they have done in the past, and that the continuity he has found in experience will everywhere and always obtain. In all this the man of science goes beyond what he can strictly prove; he makes postulates which imply faith on his part.

—GEORGE GALLOWAY.

DEALING SQUARELY WITH GOD

By RALPH S. CUSHMAN
The Abingdon Press, 69 pp., 50 cts.

This Stewardship Primer, writes Luther E. Lovejoy, Secretary of Stewardship Department of the Methodist Episcopal Church, brings a welcome message, not only to people of his own religious communion, but to disciples of Christ throughout our American Protestantism. "The author speaks not only with authority," he continues, "having had intimate personal experience with all forms of stewardship work, and having given years of diligent study to its various phases, but he also speaks as one to whom this great ideal has become a ruling principle of life, in relation to God and in contact with his fellowmen."

This study is based on the stewardship creed: God is the sovereign owner of all things; man is a steward, and must give an account for all that is intrusted to him; God's sovereign ownership and man's stewardship ought to be acknowledged; this acknowledgement requires, as its material expression, the setting apart, as an act of worship, of a separated portion of income; Biblical history records the setting apart of the tenth of income as that acknowledgement; and this separated portion ought to be systematically administered for the kingdom of God, and the balance treated as no less a trust.

The first of the four chapters deals with the Money Test of Religion. "You can tell the sincerity of a man's interest in anything by the way he puts his money into it." Telling incidents amplify the criticism and the illuminating letter to the Man of Macedonia puts its finger on the profit motive which is the dominating factor in many a man's life. Quoting a sentence from the lips of Jesus, he adds: It would seem as if Jesus were saying, "Tell me how a church member gets his money and spends his money and I will tell you what kind of a Christian he is." Jesus also teaches that unconsecrated money is a deadly blight to spiritual life. The stewardship of acquiring, of giving in worship, of acknowledging the divine ownership, administered in loving loyalty, is "the challenge of a patient Christ calling his disciples to a full consecration of life and possessions for the Christian conquest of the world. It is not a renunciation, but a dedication."

This little book makes a tremendous appeal as it presents the supreme call to Christian stewardship. It may be read with much profit by every one who would deal squarely with God in all matters of stewardship which, the author claims is "Jesus' philosophy of life."

A man's age when he dies is to be determined by the number of years that he has lived, not by the number that he has existed.

—CHARLES H. PARKHURST.

QUAKERDOM · AT · LARGE

Solomon B. Woodard formerly of Bloomingdale, Indiana, but more recently of Royal Oak, Michigan, is spending ten days visiting in his old home community. He attended the Coloma homecoming on September 2nd, and is hale and hearty in his ninety-first year.

The many friends of George C. Wise, pastor of the Friends Church in Haviland, Kansas, will learn with deep regret, of the serious breakdown he suffered upon his arrival in Baltimore the early part of July, to which place he had gone to spend his vacation with his daughters. After five weeks in Johns Hopkins Hospital he is now convalescing and hopes to be able to return to his work in the near future.

Edward Thomas, who is attending the Institute of Politics at Williamstown, Massachusetts, writes that he is correcting the proof sheets of the book of "Quaker Adventures of Today," which he has made out of the Quaker radio talks of the past winter, broadcast from New York. The book contains twenty-five chapters. It will sell for two dollars or less, and it will be for sale, probably by October, by Quaker book committees and bookstores. The book will make an admirable Christmas present to give Friends or others interested in peace or other forms of Christian work.

During Yearly Meeting week a few Richmond people observed an amusing little "passage at arms" which demonstrated that the use of the plain language does not insure against an occasional display of very human nature. An elderly couple who were visiting Friends Yearly Meeting apparently, were crossing a city street, when the husband grasped his wife's arm to hold her from the path of an automobile she did not see. "Thee take thy hands off of me!" she exclaimed, turning upon her protective spouse indignantly. He did, reddening with embarrassment, and the passers-by smiled understandingly.

Geoffrey Winthrop Young, whose one-legged climb of the Matterhorn and other Swiss mountains has created much interest, was one of the early members of the Friends Ambulance Unit, one of whose vivid accounts of its work appeared in *The Friend* (London) late in 1914. He later joined the British-Italian Ambulance Unit formed by G. M. Trevelyan and it was during that service that he suffered the wound which resulted in the loss of a leg. The London *Times* has printed his graphic story of the recent climbs. Not till last year did he begin again his Alpine adventures, though he had been experimenting on British hills. Early last July he began this year's Alpine work in the Dolomites, "the extraordinary beauty of the flower-carpets almost consoling us for the arid monotony of the rocks."

Willis H. Hall, member of the Faculty of Wilmington College, who sailed July 25 to begin a year's study at Geneva on one of the Biddle Fellowships, writes enthusiastically of his early impressions. In speaking of the "real thrills" that he is experiencing, he says: "I can hardly turn round without seeing something of historical interest or of great interest at the present time. There are so many things that I have read about and taught that have been made so real to me through this opportunity to come in direct contact with them. Already I have gotten enough from my trip to really pay me for coming."

To succeed the late Dr. Henry G. Williams as President of Wilmington College the Board of Trustees of that institution announces the election of Professor B. O. Skinner, who for the past twelve years has served as Superintendent of the Marietta, Ohio, schools. The announcement states that after an exhaustive survey of the field of presidential possibilities, in which the Board was aided by men of prominent educational connections in the state, Professor Skinner was unanimously selected as well as fitted by training and experience to assume this position of responsibility. He is a product of the University of Chicago and Ohio University and his teaching experience includes colleges and universities as well as public schools. He is at present a member of the Ohio State Board of Examiners and also a member of the Accrediting Board of the North Central Association.

NEWS OF OUR MEETINGS

Charles N. Franklin, pastor of Greenfield, Indiana, Friends meeting, with his wife and son Elliott, recently returned from a delightful motor trip to Bristol, Vermont, Mrs. Franklin's girlhood home and other points in the East, including South Starksboro, Vt., his first pastoral charge, and South Glens Falls, N. Y., where he was pastor for eleven years prior to their coming to Greenfield. During their absence, the following gave acceptable messages at the meeting: Murray S. Kenworthy of Richmond, Professor Lawrence Hadley of Lafayette, and Edward Hartsuck of Knightstown. He has begun his fifth year as pastor here.

After a service of thirteen years at Sheridan, Indiana, Frank V. Stafford has removed to Indianapolis to become pastor of the Second Friends church in the Hoosier capital. He is succeeded at Sheridan by Wm. S. Kitch, who has been serving as pastor of New London Meeting.

A young people's Christian Endeavor Society was recently organized in Monkton, Vermont, to bring the young people of the three federated churches together in worship and service. Dorothy Meader, an Oakwood School student, took an active part in the organization of this Society and the evening the topic was on "Appreciating Our Immigrant Neighbors" intelligently discussed this subject, and was appointed at a later meeting to open the topic, "The Golden Rule in Business." Edward and Daisy Ransome, who were visiting relatives and friends in Monkton, attended the Christian Endeavor on August 26th, and told the young people something of their service in Tenneesee.

Van Wert Quarterly Meeting met at Van Wert, Ohio, August 5 and 6, 1928. In the meeting on Ministry and Oversight, Friday, Chas. E. Hiatt gave a gripping message on "The Crusade With Christ," emphasizing three points, viz.: Evangelism, Christian Citizenship and World Peace. Midweek prayer meeting was held on Friday evening with a number of visiting ministers present. William Wright of Celina, Ohio, at one time a pastor in this Quarterly Meeting, was pres-

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and delivered the principal address of evening. Saturday's meeting was well ended with reports from all meetings cov- ng the year's work. Visiting ministers re as follows: Chas. E. Hiatt, Fred E. ith, Elmer Hale, John Wright, Rev. nberger and Thomas Weisenborn.

QUARTERLY MEETING AT WINCHESTER

Winchester Quarterly Meeting, held Au- st 18, at Winchester, Indiana, was a time gracious blessing, the Missionary Con- rence was full of hopefulness and prom- as the reports were given. The report om Poplar Run was especially good, and rnished inspiration for the other meet- gs, as they heard of the letters exchanged d pictures received from the Field, by the rious Sunday-school classes in corre- ondence with the young people, and chil- en in the Mission Schools.

The Meeting on Ministry and Oversight as much favored by messages from Ira C. hnson, John W. Carter and Chas. E. iatt. George W. Bird, in speaking of ties of Elders, stressed the fact that we not realize the very great responsibility, id so suffer loss. John Carter ex- essed the conviction that if we had had e sense of comradeship and "together- ss" as we do today, much that has been rtful in the past, would have been over- me. Chas. Hiatt spoke of the restlessness the times and nervousness, that the peace hrist promised would allay.

In the morning session George Bird spoke a "The love of Christ, that passeth knowl- dge" and the glory in the following, and e upward climb. Chas. Hiatt, using moun- in climbing as an illustration, brought out rcibly, the strength and vigor that comes rom the climb, with the eyes on the goal.

After the luncheon and social hour, riends were brought together by the music f a piano solo by Mrs. Weisenborn, fol- wed by a vocal duet in which her hus- and joined her.

The afternoon session was remarkable by e very large attendance. In the absence f Mrs. Hinshaw, Anna Cox filled the posi- ion of Reading Clerk, and also presented he report of Young Friends Activities, by eports given by the Young Friends, and hese reports would have given the pessi- nists, harping on the "revolt of youth," a ew vision. Herbert Kinsey, of Farmland, poke of the Vesper Hour at Quaker Haven, nd the sense of the presence of God. Frances Peacock, of Jericho, and Frances Keys, of Winchester, reported the Confer- nce at Richmond.

At the suggestion of the Clerk, Wm. J. Sayers, the Quarterly Meeting voted to purchase a boat for Dewart Lake to show appreciation for the work of Young Friends, hoping the other Quarterly Meet- ngs might do likewise.

The other business was transacted with promptness and harmony, and all agreed it was a very helpful and inspiring occasion.

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So that you may be assured of receiving them in plenty of time, we would like to have your order for Rally Day materials now.

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Programs

RALLY DAY SERVICE No. 1

This contains three separate programs, one for Beginners and Primary, one for Juniors and Intermediates, and one for Seniors, Young People and Adults. Per copy 8c, per dozen 85c.

RALLY DAY SERVICE No. 2

This is for the entire school and is particularly adapted to small schools. Per copy 8c, per dozen 85c.

RALLY DAY SERVICE No. 3

This is so arranged that it may be given by the separate departments, or by the school as a whole. It contains plenty of music and also provides opportunity for the reciting of portions of scripture. Per copy 8c, per dozen 85c.

STANDARD RALLY DAY BOOK No. 1

This contains Part One, a complete Rally Day service, and the balance of the book contains playlets, recitations, dialogs and songs for separate use. Price 25c.

PARAMOUNT RALLY DAY BOOK

This is another book containing drills, dialogs, recitations, songs and playlets and is very useful for small schools which find it best to assemble their own programs. Price 25c.

Friends Book and Supply House

101 South Eighth Street Richmond, Indiana

THE HAPPY GROVIAN

Volume seven of "The Happy Grovian" has just come to this country. "The Happy Grovian" is a little booklet published by the students of Happy Grove Secondary School at Hector's River, Jamaica, B. W. I. While the old adage "Good goods come in small packages," is true of this pamphlet of scarcely fifty pages, one is agreeably surprised by the breadth of subject matter it covers: the death of Luella Hoover, the literary and industrial subjects and other curricular activities of the school, and general items of interest to all interested in the school or the Jamaican field.

Luella Hoover was born and educated in Iowa. After graduation from Penn College, she was appointed by the American Friends Board of Foreign Missions for special work in Jamaica. She taught in the Happy Grove school, and served as Principal for a short period ending in her death. Her success as an educator and missionary are evinced in the various tributes given her by her pupils.

The entertainments given at Happy Grove are of a very high type, and utilitarian from the viewpoint of the school as well as interesting. We are told that our Jamaica Friends interpreted Shakespeare so well that the audience joined in hating Shylock, melting to Portia's famous appeal, and appreciatively sharing Nerissa's baiting of Gratiano. Quite modestly, but by way of imparting that a study of the classics is not all play, "The Happy Grovian" informs us of certain ones who passed their Cambridge examinations successfully.

Although of a necessarily limited scope, the school has an athletic record of which to be proud. Of eight games of football, five were victories, one a tie, and only two defeats. The Calabar, evidently a rival of many years standing, was defeated for the first time in five matches. The boys are not the only ones who are good athletes; the list of girls' prizes for attainments in sports is indeed imposing.

Many distinguished and well-wishing friends have visited Happy Grove in the last few months; the Governor of the Island and his lady, Rev. and Mrs. McNaughton, Dr. Levi Johnson of California, Jefferson and Helen Ford, African missionaries on furlough, and many others. These visits, along with various celebrations on different occasions have served to keep the student body a happy one—as evinced by the page of jokes near the close of the book.

"The Happy Grovian" is a very modest appearing, little booklet, but the wealth of material packed inside its dark grey covers speaks well for the excellent, Christian service of the school staff. Everyone who reads the magazine will surely join with the students and Home Office in wishing that this fine work may continue for a long time to come.

BIRTHS

COMFORT—To Forrest D. and Edith J. Comfort, Boston, Mass., August 24, 1928, a daughter, Margaret Jean.

DICKSON—To Robert and Maxine Elliott Dickson, Salem, Oregon, August 18, 1928, a son, Darwin Elliott.

JUSTIN—To Ervin and Ellen Justin, 1006 Hooven Avenue, Hamilton, Ohio, August 16, 1928, a son, Joseph George.

KAMP—To Wilbur W. and Lois Kamp, 99 Southeast Ave., Poughkeepsie, N. Y., June 24, 1928, a daughter, Cynthia Louise.

MILES—To Walter R. and Catharine Cox Miles, Stanford University, California, August 25, 1928, a daughter, Anna Mary.

RILEY—To Raymond J. and Lanta E. Riley, Van Wert, Ohio, August 27th, 1928, a son, Raymond Thaddeus.

MARRIAGES

HADLEY-HIATT—At the home of the bride, Richland, Iowa, June 5, 1928, Hanna Venola Hiatt, daughter of Ed. and Lida Hiatt, to W. Bruce Hadley, son of John and Martha Hadley, the groom's father officiating. They will be at home after September first at Vermilion Grove, Ill., where they will live in the parsonage and have pastoral care of the Meeting. Bruce Hadley will also retain his relation with the Academy, teaching part time.

VAN ZUUK-VORE—At the home of the groom, Pleasantville, Iowa, August 28, 1928, Bertha Vore and Fred Van Zuuk. Frederick Francis Nixon, minister.

DEATHS

NAPIER—Jennie May Napier, wife of R. Aaron Napier, died after a long illness at Newcastle, Indiana, July 28, 1928. Born at Salem, near Liberty, Indiana, March 22, 1883, where she spent her early life, she was always active in Sunday School and church affairs and while still young made a definite decision for Christ. After her marriage she gave herself unreservedly to the work of the Kingdom with her husband to whom she was a real helpmate. Their service called them into different fields in all of which she made countless friends by her loving helpfulness, her devotion to the work and her winning personality. In later years her mind continually reverted to their only child, Beulah, who preceded her in death nearly twelve years. Beside her husband she leaves her mother, three brothers and four sisters.

VICKREY—At her home in Bloomingdale, Indiana, August 17, 1928, after several weeks of illness, Julia A. Vickrey, wife of Elkanah Vickrey, aged 76 years. The husband, three sons, E. A. Vickrey, Richmond, Ind., Chas. E., Bloomingdale, Ind., and Parke, Globe, Arizona, and two daughters, Lizzie V. Williams, St. Joe, Illinois, and Goldena V. Teague of Bloomingdale, survive her. Another home circle is broken and her going leaves a great vacancy.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Baltimore: Sedley, Virginia; September 26; Lindley D. Clark, Recording Clerk, 301 Stewart Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 16; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.

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NOTICE

Owing to the death of Edmund Stanley Clerk of Kansas Yearly Meeting, Vida R Pribbenow, the Recording Clerk has beer designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

FOR SALE

At South China, Maine, on the shore of China Lake, an 8 room cottage. Screened piazza, fireplaces, convenient kitchen, and boat-house. Address Mrs. Charles R. Jacob Whittier Hill, Amesbury, Mass.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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